

THE
CHRISTIAN MESSENGER.

VOL. I.]

SATURDAY, SEPTEMBER 13, 1817.

[NO. 19.

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ADDRESS OF DR. PROUDFIT.

At a meeting in the city of New-York, for the purpose of forming the United Missionary Society, an Address was delivered by Dr. Proudfit, from which we make the following extracts.

*Mr. Chairman—I rise to second the motion proposed by that very respected and beloved brother who has now addressed you, and with him most cordially unite in hailing the auspicious occasion of our meeting. It may justly be considered as forming a new era in the history of missions, and various considerations rush irresistibly upon my soul, and swell it with more than ordinary transports of joy. Fifteen months have not yet elapsed since we convened in this city to organize that grand national institution, "the American Bible Society;" again we are convened for a different purpose, but one equally important, to constitute a "Foreign Missionary Society," because *faith cometh by hearing, but how shall they hear without a preacher.* It is not, however, the importance of the work in prospect exclusively which elevates and transports my soul; not merely the anticipation of glory which may result to Jesus from our present decisions, or their benign influence on perishing immortals; there are other considerations which concur to render our meeting more than ordinarily interesting. We are collected from different regions of country, and different sections of the church; we are collected not in our individual capacity, but as the representatives of churches, of churches too long sundered by separating walls, and marking the movements of each other with the eye of sectarian jealousy; we are collected, not for the purpose of enlarging or aggrandizing the denomination to which we respectively belong, but to compare our views, and combine our efforts, for giving to our common Saviour, in actual possession, *the heathen which are his inheritance* by right; with united hands we have taken the standard of the cross, and with united hearts have resolved to aim at rearing it in lands where the throne of the arch usurper has hitherto remained uninvaded, undisturbed. Suppose, Mr. Chairman, that our holy and revered fathers, who have seen, in the light of heavenly glory, that christians are ONE; that they are ONE with Christ, and ought to be ONE with each other in every expression of mutual affection and confidence; suppose that they were present, within these hallowed walls, as Moses and Elias were present on Tabor with Peter, and James, and John; what would probably be the theme of their conversation? As the latter *spake of that decease which should be**

accomplished at Jerusalem, the former would probably speak of the fulfilment of ancient prophecy; that the period foretold by Isaiah had arrived, *when the watchmen upon the walls of Zion should see eye to eye*; and in speaking of it would probably unite in the exclamation, *behold, how good and how pleasant it is for brethren to dwell together in unity*. And who knows but the spirits of our deceased Fathers are now present? who knows but they are really, although invisibly, hovering in the midst of us, exulting at the occasion of our meeting, and the harmony of our deliberations. Surely, if there is a moment when the church triumphant appoints her delegation to meet with the church militant, it must be when the latter are assembled to devise new schemes for advancing the glory of Jesus, *their Lord and ours*.

The period in which we live is generally and justly denominated the period of wonders. Events, awful and auspicious in the extreme, have occurred in our own age and under our own eye. Equal displays of the indignation of heaven in scourging the nations, and of its merciful interposition in behalf of the nations, have perhaps, in no former instance, been witnessed by one generation of men.— We have seen the torch of war lighted up and blazing frightfully in almost every part of the earth, and we have seen that torch as suddenly and unexpectedly extinguished. We have seen the tempest collecting, and darkening the whole heavens, and bursting forth to the perplexity of the nations, and we have seen the cloud almost instantaneously vanish. *The storm is changed into a calm*. The sword of war, seemingly sated with the blood of man, now slumbers in its scabbard; and after a long night of ignorance, and disorder, and crime, and misery, we behold the dawn of a brighter day. And as the personal advent of Messiah was preceded by a general peace upon the earth, we have reason to hope, that the peace which now prevails is the precursor of his spiritual advent; of his coming in the universal spread of his gospel, and the more radiant manifestations of his glory. Indeed, Mr. Chairman, great things have been already done for promoting his universal reign among the nations. The Bible has been already translated into various languages in which it was not formerly known. The servants of the cross, *who teach the way of salvation*, are now reaching parts of this globe where no spiritual pioneer had formerly penetrated, and thousands are rejoicing in the love of Jesus on continents and islands where the inhabitants, during the lapse of ages, had seen no ray of his glory nor heard the sound of his name. Yes, *the Rose of Sharon*, that Rose of celestial origin, now flourishes, regaling with its beauty and fragrance the senses of the spiritual beholder, in many places where nothing but *the heath of the wilderness* formerly appeared. Great things are yet doing for diffusing more generally over the earth the savour of *this plant of renown*. Wherever we travel, in our own country, or in other countries, we find these sacred associations, the Bible or Missionary Society for promoting the spread of the gospel *which brings life and immortality to light*. In these “holy alliances,” whether less or larger, all party distinctions are overlooked; *the hay, and*

stubble and straw of sectarian feeling are consumed by the hallowed flame of love to Jehovah and to each other. There, in heretical spirit, one no longer exclaims, *I am of Paul*, or another, *I am of Apollos*, or another, *I am of Cephas*, but all rally round the standard of Christ, and pray, and converse, and contribute for the enlargement of his kingdom.

But, Mr. Chairman, much yet remains to be done before Jesus the mediator *will have the uttermost parts of the earth for his possession*. There is no need to indulge yourself in a general survey of the globe and its inhabitants. Look around for a moment on the Southern, and Western, and Northern parts of this continent. There you see hundreds, and thousands, and millions, enveloped in the thickest gloom of spiritual night. They have no Bible, in which they may read the cheering record that *God hath given to us eternal life*; no peaceful sanctuary to which they may repair and hear *those good tidings of great joy, that unto all people a Saviour is born*. What then is becoming us who are *their brethren* by nature, and by the destination of Providence are thrown in the same hemisphere with them? The path of duty is, in my opinion, clear to us as the "milky way." Let us arise and *tell them how they*, and their benighted, besotted, pitiable offspring may be saved. Here is our commission, in the very hand writing of our master, and witness and judge, *Go ye into all the world, and preach the gospel to every creature. Teach, make disciples of all nations*. This commission was delivered to Apostles by our Saviour in person, and by them has been transmitted to us their successors in office, and their sharers in the anticipations of future glory. Here we are commanded to *disciple all nations*; but the conversion of the heathen upon our borders appears more immediately incumbent upon us. They occupy the same soil; they breathe the same atmosphere; they are by local situation more accessible, and a mission to them is attended with less peril and expence:— Their forlorn condition is more obvious to our view, and into their wounds, *as the good Samaritan*, we ought, without delay, to pour *the oil and the wine*. It is therefore a prominent and very proper article in our constitution, "that we shall attempt first to spread the gospel among the Indians of North America, the inhabitants of Mexico, and South America."

I trust that not an individual within these walls will retire without entering his name as a subscriber to the "United Foreign Missionary Society." I see around me gentlemen whose enterprize and activity in their respective pursuits have been crowned with eminent success, and upon whom Jehovah in his bounty has showered profusely the blessings of his providence. I trust that such will give not only their own names, but those of their families as members of this institution. For my own part, I am free to declare, and the declaration is made, my master bearing me witness, without the least ostentation, that I entered this room with the resolution of constituting each member of my family a member of the Society for life. It is a small tribute of gratitude to that Jesus who *redeemed me to God; who redeemed me to God by his own blood*; and I am fully persuaded, that the

discharge of this duty, without the least diminution of temporal interest to them, will conduce hereafter to my own glory and joy.—Mr. Chairman, I must again solicit your forgiveness of the trespass which I have now committed upon your patience and that of this venerable audience. I must solemnly declare that I feel anxious for the result of this meeting. Angels are anxious. They look down from their elevated mansions to see who will be first in entering his name, and most liberal in the sum which he annexes to his name.—The Lord of Angels is anxious. He looks from heaven to see whether we are prompt to throw into his treasury as in his providence he has prospered us; he looks to notice with what impressions we recollect the scenes of the Manger, and of the Garden, and of the Cross. In our love to himself, in our love to each other, in our zeal for his glory, in our holy emulation in spending for the advancement of it, may *he see of the travail of his soul*; may he feel a fresh exultation that he did not *come, and weep, and groan, and bleed, and die in vain*.—*Rel. Int.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

METHODIST MISSIONS.

From the Liverpool Courier of May 21.

Yesterday, at 2 o'clock in the afternoon, a very respectable meeting was held in Brunswick Chapel, London road, for the purpose of forming a society to support the Methodist Missions for the West-Indies, Canada, Nova-Scotia, Newfoundland, Sierra Leone, the Cape of Good Hope, Ceylon, Bengal, Madras, &c. The Rev. J. Reece, president of the late conference, in the chair. At this meeting a society was formed, and a liberal subscription entered into, in aid of the missionary fund. A number of gentlemen addressed the meeting, and explained the nature and objects of the institution. We shall give a brief outline of a few of these speeches.

The chairman observed, that they were met together for the promotion of an object which must be dear to the hearts of a religious people. To diffuse the light of religion among the dark places of the earth, was a paramount duty of a nation professing Christianity. The obligation was binding in all ages, and in every place. The venerable founder of Methodism, Mr. Wesley, at a very early period of his christian course, embarked in the glorious enterprise of evangelizing his native land. The contagion of his example spread among his followers, and a numerous company of faithful and zealous men was raised up to be his successors in propagating the Gospel of peace. The success which attended their exertions in this country, prompted them to enlarge the sphere of their usefulness, and drew out their souls in sympathy for the perishing sons of Adam scattered over the face of the earth. The consequence had been

the establishment of missionaries in the four quarters of the globe. He then detailed to the meeting the different missionary stations.—Two missionaries from the society were at present on the continent; one in Normandy, the other in Brussels. At the latter place a Methodist chapel had been erected; the first erected on the continent of Europe. He gave some particulars respecting the religious state of the people of the island of Ceylon, and read several passages from the report of the Ceylon Bible society, and from letters which had been received from that island. One of the writers remarked, that the Ceylonese were “sick of gentilism;” and the chairman observed, that he hoped the British people would soon send them an adequate remedy for this sickness—the Gospel of truth. He then alluded to the causes which had induced the Methodists to form societies for the support of missions. They were, for some years, under the guidance of the late Dr. Coke, who, with indefatigable zeal and industry, travelled the country for the purpose of raising subscriptions. On his lamented death, it was determined to form missionary societies throughout the kingdom; and the success which the plan had met with had answered the expectations of its most sanguine friends. The treasury had been considerably swelled by the subscriptions that had been poured into it; yet it was far from being full. The poverty of the people to whom the missionaries were sent, precluded *their* supporting them. He then descended on the beneficial influence which these societies have on the members of which they are composed. He had long been convinced, that where the mind to give existed, the means would never be wanting; and that, on the contrary, where there was not the mind, there never would be the means. One good effect which had resulted from these meetings was, the diffusion among the people of a great deal of information on the subject of missions and the successful labours of the missionaries. Besides this, by bringing the different preachers together, their brotherly love and affection for each other, and for the people, was increased; and, on several occasions, sermons had been delivered from the pulpit which would leave indelible impressions on the minds of those who listened to them, in many cases with rapture and delight.

The Rev. Dr. A. CLARKE then addressed the meeting. He remarked, that it was incumbent on every man who came forward to propose, or to second a motion, to give a reason why he did it. Of course, by this observation, he pledged himself to give a reason for his advocacy of the cause of missions. If the worthy chairman had not entered into so extended a detail, he would have found it necessary to have gone over the ground which he (the chairman) had so ably travelled. The nature and designs of the society had been already stated to the meeting, and he had only to argue concerning the propriety, expediency and importance of the object. He was an old missionary: he was among the first who went forth in the cause; he therefore knew the difficulties which a missionary had to encounter in his work. The business of such a man was, to go forth to the heathen, and to proclaim to them the Lord Jesus, his

cross and passion, his death and burial, and glorious resurrection and ascension, and point him out as the only salvation of a perishing world. No man would embark in such an enterprise, nor could sustain its fatigues and privations, unless the love of Christ and of souls constrained him, and God was with him and prospered the work in his hands. When they reflected on the advantages which they, as Britons, had reaped in consequence of the introduction of Christianity into this highly-favoured land; in consequence of having consecrated themselves to God, he could not believe they were destitute of concern for the people of other regions of the globe; and the man who brought their state before the view of a British publick, was a friend to all their humane as well as moral feelings. For when they thought of souls perishing for lack of knowledge, and find that the great God of heaven condescends to employ them in the work of missions, they were glad, and rejoiced to aid in so glorious a work. In thus speaking, he was confident he spoke the feelings of every person who heard him. If he only informed them that the Methodists had missionaries in the different parts of the world, who had been maintained for many years at a considerable expense, he was sure they would give the society credit for its benevolence, and declare that it was a friend both to God and man. Their missionaries had not laboured in vain; and the increasing success which attended their ministrations demonstrated, that they enjoyed the favour of the Almighty. When they considered the present state of the West-India islands, they would feel it their duty to do whatever they were able to dispel by the light of God's Gospel, the moral darkness which envelopes the minds of the inhabitants. The work of missions had been carried on for some years, without any generous appeal to the benevolent feelings of the Methodists. Their missionaries had exerted themselves in the labour of love with great diligence, zeal, and success. Methodist preachers had been stationed in the above islands since the year 1784, and during that time they had preached in almost the whole of them. Many individuals whom he addressed knew the nature of the Methodist class-meetings, and what was meant by being in the society. It was required of every member whether black or white, to divest himself of the very appearance of evil, and to seek God in the use of the means which he has appointed to convert the soul. They also knew what was meant, when a person was said to be converted, and gave scriptural evidence, that he had not only been saved from the power of outward sin, but had been saved by the influence of the Holy Spirit vouchsafed to him. "We," said the doctor, "require that every individual, who seeks to become a member of our society, shall give scriptural evidence, that he has not received the grace of God in vain." On these principles, they had formed Methodist societies in the West-India islands. Their societies now contained seventeen thousand members, each of whom evinced his conversion to the God of heaven. This was not a small work; it would tell its own tale to every one who heard it. Independent of these, many thousand souls had been brought to God, and transferred to

heaven; thousands were still catechumens, that is, persons who were yet in the first rudiments of Christianity. So stupendous an undertaking could not be accomplished without adequate supplies and money. It was the object of that meeting to establish a society among the Methodists in this town, which should come forward in a more effective manner than hitherto, to increase the sphere of missionary exertions, and send out more missionaries to cultivate the barren desert. Having stated thus much, he thought he had given sufficient reasons to influence them to establish a society in Liverpool. Other societies, it was true, were engaged in a similar enterprise; and though many of them differed from the creed of Methodism, yet, if they preached that Gospel without which none can be saved, and proclaimed that God without whose influence nothing is wise, and nothing is strong, and if, by their instrumentality, the soul of a poor negro be converted to God, it is a clear gain, no matter what be the mode of worship of those by whom he is converted. After an allusion to the influence which the Obi priests exercised over the minds of the ignorant negroes, and mentioning that there were missionaries stationed in Botany Bay, who had been the instruments, in the Lord's hand, of converting several transported felons, the doctor remarked, that it would be ungrateful if he were to leave the subject of the colonies without noticing the conduct of the British government relative to missionaries. When any colonial legislature made any enactments which might be deemed infringements of religious liberty, and sent them to this country for the regal sanction, the king, or those who acted under his direction, have uniformly written on them—disallowed. "Let God," said the doctor, "let God have honour." This is an era of Bibles. If ever there was a period when the word of God had free course, ran, and was glorified, it was the present. When every denomination and sect of christians united in disseminating the word of God, under a well grounded conviction, that nothing but it can make men wise to salvation; when they saw every person, from the august family on the throne, down to the meanest subject, aiding in sending that blessed book throughout the globe; what lesson did they learn from it?—that God never sends a Bible whither he does not intend to send a man to make known the things of salvation. After stating that missionary and Bible societies mutually aided each other, and passing high eulogium on the Baptist missionaries, the Doctor made an animated appeal to the benevolent feelings of his auditory. When they considered the extent of the work, and the urgent calls from foreign parts, he was convinced they would contribute and subscribe, to the utmost extent of their power, towards aiding in the diffusion of the knowledge of God's salvation throughout the earth.

The Rev. O. DAVIS, was convinced, that such an institution as that which they were about to establish in this town, would be the most charitable that the benevolence of man had ever founded. Too much could not be said in favour of the importance of the Bible society; it would require the tongue of an archangel to describe its

excellence. But missionary societies were as important, and were, in fact, helpmates to it. The Bible had often been described as a tree, the leaves of which were for the healing of the nations; but skilful and tender physicians were required to apply them. Such were the missionaries. He considered the Bible as an ocean of celestial water, and missionaries the clouds exhaled from it, which fell in genial drops on the evil and on the good, on the just and on the unjust, and made the barren wilderness become as the fruitful field. The society had plenty of missionaries ready to fly to foreign climes; but they at present wanted wings, and golden ones too. If golden ones could not be obtained, bank notes should be converted into that metal. Every one should contribute according to his ability: none should be deterred by the smallness of the sum. Drops of water are small, but a multitude of them forms a river.—Grains of sand are minute things, but, when collected together, the aggregate forms a girdle for the ocean.

The Rev. J. EVERETT observed, that it had been objected to missionary societies, that they received the contributions of the poor, who, it was said, were unable to afford them. Poverty, it was acknowledged, was the lot of the poor, and no more was asked from them than they could afford. Their contributions were purely voluntary. It was not they who took from the poor; it was the poor who gave, and they were the most competent judges of their own means. Nor was it true that they abridged their comforts. It was a great source of comfort to be engaged in spreading the gospel, and thus enjoying "the luxury of doing good." The contributions for the poor saints at Jerusalem only prevented them from being starved into heaven; whereas, but for the missionary institutions, it was to be feared that a number of souls would be starved into hell. The missionary society might be compared to a mighty river, which, swelled by tributary streams, in its resistless course to the ocean, bore down every barrier, spread itself over the face of the country, and irrigated and fertilized the soil. The speaker then made an appeal to the liberality of the meeting. He remarked, that it was dangerous to approach the pockets of some rich men, for they are so hedged about with thorns, that he who attempted to thrust in his hand, was in danger of being pierced with many sorrows. Such characters, however, kept a very respectful distance from meetings like the present. He conjured them to give what they could afford; and to emulate the conduct of him who had this epitaph placed on his tomb—"He sent his fortune to heaven before him by his charities, and he has gone thither to enjoy it." Charities for the soul were the best of charities; they were winged doves sent to heaven before us; and he trusted the meeting was met to plume afresh the wings of Christian charity.

Riches.—A friend of Mr. Dod's being raised from a mean estate, to much worldly greatness, Mr. Dod, sent him word; that "This was but like going out of a boat into a ship; and he should remember, that while he was in the world, he was still on the sea."

From London papers received at New-York.

LONDON MISSIONARY SOCIETY.

Spa Fields Chapel, May 15, 1817.

(Concluded from p. 278.)

CAFFARIA.—It was stated in our last report, that many of the Caffres had repeatedly expressed a strong desire that missionaries from Bethelsdorp might visit them, and settle in their country. The war between the colony and them having ceased, our brethren, with the permission of government, commenced this great undertaking in April, 1816. After a difficult journey they crossed the Great Fish river, and were soon joined by a number of Caffres, who had been prepared for their coming by the exhortations of Makanna, an extraordinary man, who had assumed the character of a Reformer.—They were introduced to a chief named Kobus Congo, and afterwards to Makanna himself, who received them gladly. They then visited Tzatzoo, father of the young chief who had formerly resided at Bethelsdorp, where he was converted, and who now accompanied them as a missionary. Tzatzoo earnestly desired his son, now a preacher in the Caffre language, and Mr. Williams, (an English missionary,) to settle with him; but it was necessary first to visit Geika, the principal chief. He received them affectionately, assured them that the whole country was before them, and that they might settle where they pleased.

The chiefs of the country vied with each other in their efforts to induce the brethren to reside among them. Several of them remembered Dr. Vanderkemp, (whom they call Jankanna,) and for whose memory they entertain a high veneration. One of the chiefs said, “You must not be tired of us, though we are perverse, but often visit us.” Geika lamented his neglect of the word formerly preached by Jankanna; but said that God, who would not suffer him to die in his sin, had sent Jankanna’s son, (for such they insist upon it Mr Read is,) and now he declared that if God would be pleased to strengthen him, he would renounce the world and give himself up wholly to Christ; adding, that if the Caffres refused to receive the Gospel, he would leave them, and cleave to the missionaries. He also desired that his thanks might be given to the governor, and to the king of England, for sending missionaries to Caffaria.

GRACE HILL.—Mr. Read, who visited this new station on his way to Lattakoo, among some of the wildest and most uncivilized of the human race, where Mr. Smith has for some time laboured, says—“On my arrival here I was much pleased with the appearance of things, so that instead of Thornberg, we agreed to call it Grace-hill. About three months ago God was pleased to pour out his spirit on the people here, first among the Oorlams, and then among the poor Bushmen, seven of whom, including a captain, have been baptized.” A church of Christ is now formed in this once desolate spot, and the moral wilderness begins to blossom as the rose. As Mr. Read found that the intended settlement at Macoon’s Kraal could not be imme-

dately commenced, he proposed that the brethren, Corner and Goeyman, who were intended for that place, should proceed to Rhinoster Fountain, situated about three days' journey in the way to Griqua town: three hundred Bushmen are said to inhabit that spot. Mr. Read resolved to accompany them, and with his people assist them in building a house. "We take a plough with us," says Mr. Read. Let it be remembered, that in Africa *The Bible and the Plough go together.*

HEPHZIBAH, formerly Rhinoster Fountain.—A letter from Mr. Read informs us he arrived here, Sept. 21st, and judging it to be a fit spot for a missionary station, began to make some preparations for a settlement. For a time none of the Bushmen came near them; but at length the captain (Slinger) and others arrived, and heartily welcomed the missionaries. A piece of land was purchased, and some agricultural tools procured from Grace-hill. After the people had heard the word daily, morning and evening, for some time, the mind of the captain seemed to be deeply impressed. He exclaimed before all the people—"Now I believe there is a God. We must pray to him that he may teach us more. I never had such a heart before. All the Bushmen must come to hear this great word I must have a house built, and all my children must be taught." Mr. Read, in the course of his journey, entered a hut, where he found a Bootsuanna woman, who told him that she should never forget that evening which he and Mr. Campbell spent there; for it was by the preaching of the word on that evening that she was brought to the knowledge of the Gospel, ever since which, he was informed she has manifested the spirit of true religion. It is also believed, that her husband is a converted man. The parents and friends of both reside at Lattakoo, to which place they are gone with Mr. Read; and as they can speak the Dutch as well as the Bootsuanna language, it is hoped they may be very useful in the first introduction of the Gospel in that city.

GRIQUA TOWN.—Occurrences of an unpleasant nature disturbed the peace and threatened the safety of this station, at the beginning of the last year; but the arrival of Corn Kok, in September last, appears to have produced good effects. He has greatly promoted the spirit for agriculture, so that more corn has been sown than ever before. He has also brought with him several lively Christians from Bethesda; and many young people have lately been turned from darkness to light, of whom forty were thought to be fit subjects for baptism.

BETHESDA, about 600 miles north of the Cape.—By a letter received from Mr. Sass, it appears that his labours have been so much blessed, that he has baptised sixty adult persons, and many others are convinced of their sinful state.

LATTAKOO.—It may be proper here to observe, that some of the brethren who were designated to commence a mission at Lattakoo, have proceeded on their way as far as Griqua town, continued there for some time, waiting for the expected arrival of Mr. Read, who intended to accompany them. But being impatient to make a be-

ginning, and having received information from Lattako, favourable to their wishes, determined themselves to make the attempt. The attempt, however, failed, and they returned. On the 18th of Aug. Mr. Read, after a toilsome journey from Bethelsdorp, accompanied by nearly thirty of his congregation, arrived at Griqua town, intending shortly to proceed to Lattakoo, to use his influence with the king to receive the missionaries; or, if that should fail, to form a settlement among the Bootsuanas at the Krooman river, situated about two or three days journey south of Lattakoo—a spot which the king himself had pointed out to the brethren on the first visit above mentioned, and to their residing at which, in order to trade with his people, he had no objection. What reception Mr. Read and his company met with we have not yet heard. Mr. R. says in his last letter, "If the Lord permit me to date my next letter to you from Lattakoo, I shall be ready to say with Simon of old, 'Lord, now lettest thou thy servant depart in peace.'"

BETHANY, in Namaqualan.—From the journal of Mr. Schmelen, for the year 1815, which was long detained, we learn that he has baptized seventy-five adults, besides forty children. He says, "There is a sincere desire among the Namaquas to be instructed in the way of salvation."

PEACE MOUNTAIN, formerly Africander's Kraal. Mr. Ebner has enjoyed the high gratification of baptizing Africander, the man who was once the terror of the whole country, and the unhappy instrument of dispersing the settlement of Warm Bath; but now the lion seems to be transformed into a lamb, and he warmly espouses that faith which he once opposed and persecuted. Mr. Bartlett and Mr. Marquard are gone to labour in the Namaqua country. Mr. B. coming to a kraal of Namaquas, was forcibly detained; the people would not suffer him to depart till he had instructed them in the way of salvation; some of them, it is said, laid themselves down in the road before him, to prevent his departure.

The Report finally takes a brief notice of the Society's missionaries in Canada, at Malta, and in the West Indies—the growth of missionary zeal in the Netherlands, and in the United States—that there are twenty missionary students under the care of Mr. Bogue, at Gosport, and states that the Society is meditating new missions to Madagascar, and to Siberia.

Mr. Hankey then gave a brief statement of the Society's funds, by which it appeared that the expenditure of the past year amounted to nearly *nineteen thousand pounds*, which had been more than equalled by receipts.

SUNDAY SCHOOL UNION SOCIETY.

The annual meeting of this Society was held at the city of London Tavern, Bishopsgate-street, on Wednesday morning, May 14th. The members and friends breakfasted at six, and the chair was taken by Joseph Butterworth, esq. M. P. at half past six o'clock. The report, which will shortly be published, contained truly grati-

fying accounts of the success of Sunday Schools, both abroad and at home; under the latter head of information, it is computed that not less than 200,000 children are now receiving religious instruction in Sunday Schools connected with the various Auxiliary and country Sunday School Unions in the United Kingdom, besides those in Schools not so connected.

There was a very full attendance, and upon the whole, it may be considered the most interesting anniversary of this Society.

Among the Speakers of this meeting we notice E. Lord, esq. of New-York, and S. I. Browne, esq. of Cincinnati, Ohio, U. States.

HIBERNIAN SOCIETY.

On Friday, May 16th, was held the anniversary of this Society, at the City of London Tavern. The Society met at six o'clock to breakfast, and at seven, S. Mills, esq. the treasurer, took the chair.

The report being read, stated, that the Society now had, in 15 counties, 347 schools, containing 27,776 scholars; which was an increase of between 8 and 9000 in the past year; but that the income had so far fallen short of the expences, as to leave them 1605*l.* indebted to their treasurer. The report also stated many instances in which the instruction of children had been of saving advantage to their parents; and though the Popish priesthood had, in general, violently opposed the schools, on account of the use of the Scriptures in them, yet some instances occurred in which they had been cordially welcomed, even among the Catholicks. The meeting yielded much pious gratification to the company present, and about 250*l.* was received in subscriptions and donations.

JEWS' SOCIETY.

Anniversary of the London Society for promoting Christianity among the Jews, held at Freemason's Hall, Friday, May 10th. Sir Thomas Baring, Bart. M. P. in the chair.

The business of the meeting was introduced by the chairman, who stated the grand object of the Society to be to promote the salvation of the Jews, by directing their attention to the Lamb of God. The Jews, he remarked, had a claim upon the Christians, from their faithful preservation of the Old Testament Scriptures, and we had every reason to expect their restoration to the favour of God, and the bosom of the Church. He acknowledged that the Society had met with difficulties, but trusted that by zeal and economy its prospects were become more encouraging.

The Rev. Mr. Hawtrey, one of the secretaries, then read the report, which stated the honour recently conferred on the Society by the Bishops of St. David's and of Gloucester, having become its joint patrons; and enumerated the following measures which had been adopted to promote the object of the Society. An Episcopal chapel has been erected, in which the gospel has been preached to the Jews; lectures adapted to their instruction are also delivered in other cha-

pels and churches; schools have been founded in which there are at present about *seventy* children; the New Testament, in the Hebrew language, is printing, and the historical books have already been circulated among the Jews, together with various religious tracts; a monthly publication, called the Jewish Expositor, is published; and a Society is formed for visiting and relieving distressed Jews.

The principal instances of success specified in the report, as having occurred during the past year, were the conversion of three Jews in our own country, who, with their children had been baptized; also the conversion of a Jew of considerable learning, in Poland; and that of a wealthy Jew in Malta, the means of whose conversion had been the reading of one of the Society's Hebrew tracts. This man has since exerted himself on behalf of the spiritual welfare of his brethren.

Most of the speakers adverted to the difficulties under which the Society had laboured, and particularly to the misconduct of some individuals, whom they had once regarded as genuine converts to the faith of the gospel. They considered notwithstanding, that such circumstances, however distressing, ought not to produce despondency, and that there was still reason to cherish the confident expectation of ultimate success.

DOMESTICK.

FROM THE BOSTON RECORDER.

MR. WILLIS—Sir, *The insertion of the following account in the Recorder, will oblige some of the admirers of your very useful and important publication.*

JOHN GRISWOLD, } Committee of
NATH'L HALL, } Consociation.

The consociation of the South-Western District of Vermont, and parts adjacent, met at Pittsford, June 24, 1817. This Consociation consists of twenty-six churches; twenty-one were present by delegation.

It is one great object of the Consociation, once a year, to learn from representatives, the prosperous or adverse state of every sister church within their union.

Adopting the same articles of the Christian faith and practice, and annually meeting together by delegation to partake of each others joy or sorrow, we find that our bonds of union are strengthened, and that a door is more widely extended for the exercise of that charity which constitutes the harmony, moral excellence, and glory of the Redeemer's kingdom.

According to our custom, we proceeded to inquire respecting the prosperity of Zion, and were encouraged and animated by the following account of the special work of the Divine Spirit, in twenty of our congregations, during the past year.

The number received into the church, and the number not yet received who are the hopeful subjects of divine grace, appeared as follows, viz.

	<i>Received.</i>	<i>have hope.</i>
Brandon	95	55
Pittsford	97	
Benson	117	30
Hubbarton	39	
W. Rutland	30	
Castleton	169	
West-Haven	36	30
Fair-Haven	85	
Poultney	44	
Middletown	25	
Tinmouth	2	
Hartford and W. Granville } N. Granville	50	
S. Granville	41	17
Pawlet	33	
Rupert	20	
Sandgate	35	20
Dorset	35	
Manchester	50	50
	15	20
Total	1020	252

The prosperity of the churches within this consociated body, during the past year, far exceeds what we had ever before witnessed. When the relation was given by the representatives of the churches, where the work of divine grace had prevailed, the audience appeared to be struck with a solemn and affecting view of the all-conquering hand of Jehovah. The affectionate and joyous tear in almost every eye, most eloquently bespeaks the deep sensibility of every heart. It is impossible, in this short sketch, to give such a view of the work as was received from those who were eye and ear-witnesses of the tears and sighs of the convicted, and the joys and triumphs of the converted. In some places where the church had become almost extinct, they now flourished like the garden which the Lord hath planted.

In some of our congregations the work of divine grace continues to prevail, and the friends of Zion anticipate the joy of receiving a still greater number of cordial friends into the Redeemer's kingdom. The blessed work continues to prevail in Rupert, Dorset, and Manchester, and has recently commenced in W. Rutland, Tinmouth, Winhall, and Peru.

The number of hopeful converts to the cross, in our congregations, during the past year, exclusive of other denominations, is estimated at something more than twelve hundred.

Is there any thing too hard for the Almighty? Behold what the

Lord hath wrought!—The spiritually dead awake and arise; The blind see; the deaf hear; the dumb sing alleluias to the son of David; those who are as the stubborn oak are made to bow humbly; hearts like adamant have become tender, and natures fierce and cruel, are now gentle as a lamb.

Here we see an army raised from the enemy's camp, for Prince Emanuel, who, we trust, are all clad in the Christian armour, having their loins girt about with truth, and having on the breast-plate of righteousness, and their feet shod with the preparation of the Gospel of peace; and above all the shield of faith, and the helmet of salvation, and the sword of the Spirit, praying always with all prayer, and supplication in the Spirit. Eph. 6.

Is not this the day of divine power in which the Lord Jesus receives the trophies of victorious grace according to the promise?—And ought not the Churches to consider these victories as sure pledges of the complete triumph of our Lord over all his and our enemies, throughout the world? Who then will be faint-hearted, or fearful, or slow to come up to the help of the Lord, in this day of signal victory; in this day of the wonders of divine grace.

Sunday School Anecdote.

A little girl of seven years of age was observed at the Sunday School weeping. Her teacher affectionately inquired the cause.—She answered, "I am a sinner—a great sinner—I want to know the Saviour of sinners, teacher: will you show him to me?" The teacher was confounded and speechless for some time. She knew her inability to comply with the child's request; for she had never sought the Saviour for herself. Remorse of conscience, conscious guilt, deep searchings of heart, and fervent prayer succeeded. She at length found HIM who "*is the chiefest among ten thousand, and altogether lovely;*" and then took her infant pupil in the arms of her faith, entreating the Holy Spirit to pour into her young and tender mind that wisdom from above which maketh wise the simple, and out of the mouth of this babe was perfected praise.

MR. RUSSELL—The enclosed Hymn is sent for publication in the Christian Messenger, if deserving. It appeared (in substance) in the Missionary Magazine, published in Philadelphia, in 1806; & very few alterations are now made. Y. O. M.

Baltimore, August 30, 1817.

HYMN.

When innocence in Eden dwelt,
What joys sublime our parents felt,
Enrapt in divine love;
Their souls to good alone inclin'd,
The peace of God possess'd their mind,
There dwelt the heavenly dove.

But when they stretch'd the daring hand,
Did eat and break the Lord's command,
The bless'd inspirer fled;
Divine converse they know no more,
Their passions rage in wild uproar.
The curse hangs o'er their head.

Abandon'd by the Power Divine,
Despair and guilt their force combine,
To drive sin's progress fast;
Death and misery now had birth,
Hell would have rag'd throughout the earth,
While earth and time should last.

But boundless mercy interpos'd,
The glorious plan of life disclos'd,
Proclaim'd the Saviour's reign;
His great atonement hath prevail'd,
Free grace and pardon stand reveal'd,
And man may live again.

He sends again the heavenly dove,
Ready to kindle faith and love,
And urge the contrite tear;
To counteract the gall within,
To crush the reigning power of sin,
And break the infernal snare.

This comforter—this power divine,
In darkness makes his light to shine,
That lights the heavenly road;
Unites to Christ the living head,
Whence life throughout the soul is spread,
A life that's hid in God.

He purify's the inward powers,
God's image lost by sin restores,
Makes warm devotion rise;
Inspires to love the Great I Am,
Prepares to follow Christ the Lamb,
To serve above the skies.

Now Angels chant seraphick sounds,
And shout throughout creations bounds,
That Christ the Saviour reigns;
Glory to God most high, whose grace
Brings back to earth Jehovah's peace,
And souls for Glory trains.

BALTIMORE:

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